

Reaching Out, Touching Hearts

**District of San Francisco
Context for Action/Action Plan**

July 1, 1999

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INTRODUCTION

At our annual convocation, midway through the 1995-96 school year, the Brothers affirmed the future direction of the District in a document entitled the *District of San Francisco Four Year Plan, 1995-99*. Shortly thereafter, the District Council approved the Plan. With the full support of the Brothers and our Partners in the schools and apostolic ministries, and with the help of the District Leadership Team, I put into place an operational process for realizing the Plan's goals and objectives. In the spring of 1997, we additionally undertook a systematic analysis and evaluation of the state of the District, including the Brothers' community life, the role of the Director, and the leadership exercised by presidents, principals and boards of trustees. This evaluation led us to conclude that we needed to develop a more specific action plan to implement the vision set forth in the *Four Year Plan*.

Thus, District leadership drafted the *Action Plan* and its rationale, the *Context for Action*. In general, our analysis in these documents strongly supports the District's historic commitment to Saint Mary's College and all of the elementary and secondary schools. Moreover, we affirm the specific commitments to these institutions and their students as set forth in various Chapter legislative acts. The *Action Plan* also calls for the integration of various apostolic works into the core commitments of the District. At the same time, the *Action Plan* calls us to adapt to an ever-changing world in order to insure the growth of our educational works both in the District and in the other areas of the world to which we have been invited by the International Institute. Increasingly, we are being called to (a) renew our communities through a deeper spirit of faith and prayer; (b) enliven and strengthen our vocation ministry; (c) make our work with, and service of, the poor an effective individual and corporate priority; (d) strengthen our partnership relationships by taking an approach that respects the dedication of our Brothers as consecrated members of a religious community and at the same time welcomes the participation of our non-vowed partners in the Lasallian mission of the schools and apostolic works and honors their personal and family commitments; and (e) internalize and expand our international consciousness and identity.

In March 1999 the *Context for Action* and *Action Plan* were ratified by the Tenth District Chapter as the guiding principles and action to be taken by the District of San Francisco for the next four years, 1999-2003. The Chapter also allowed the inclusion of the Acts of the Tenth District Chapter in the *Action Plan*. The *Context for Action* and *Action Plan* challenge us Brothers and Partners in the mission of Lasallian education to look to the future with hope and confidence. The Church and the Institute have called us to a renewal of the Brothers' educational mission and ministries according to the spirit of the Gospel. The *Context for Action* and *Action Plan* recognize that hundreds of our Partners in the Lasallian schools and educational ministries have committed themselves to our educational mission in that same spirit of faith.

I am convinced that religious orders today have to develop long-range strategic plans that emphasize their original gifts to the Church, their original charisms. The major study of the American religious orders in the Catholic Church by Father David Nygren and Sister Miriam Ukeritis forcefully concludes that without significant change, religious life will continue to decline and, sadly, those most in need of help will not get it. They

urged the leadership and members of every religious order to focus on strategies that emphasize the mission and purpose for which their orders were founded and to respond to critical and unmet human needs instead of concentrating on more passive strategies of attending to or maintaining present needs.

The task of bringing human and Christian education to our students is challenging and full of risk. If we are to remain true to our Lasallian heritage and the call of the Church, we cannot shrink back into a selfish concern for our own comfort and well being. We must be open to new insights, possibilities and opportunities. At the same time, we need to commit ourselves to a new educational vision and create structures that allow the Brothers and their Partners to collaboratively respond to the educational and spiritual needs of the young people in the District and in those developing countries of the world where we are assisting the work of the International Institute, especially in the Pacific Asia Region, the Lwanga District of Africa, in the Region Lasallienne Africano-Malgache, and in other sectors of the Institute when requested.

We will not fail! We trust that God will not abandon us in our mission of bringing human and Christian education to our students. As we step boldly into the future, we do so with trust in God's Providence and confidence in our ability to serve those entrusted to our care. Although the road may be long, even bumpy at times, we go forward together. The needs are great; the graces to meet them greater.

Brother David Brennan, FSC
Visitor
July 1, 1999

CONTEXT FOR ACTION

Scriptural, Ecclesial, Institute, District, and Civic Sources

A. Faith

- 1.1 We who are Catholic Christians, both Christian Brothers and Partners dedicated to the Lasallian mission, and those of us, Partners in the same mission who are Christians of other churches, profess to live by faith as an unbounded trust in God, a striving “to do everything in view of God and to attribute all to God,” a seeing “in every happening and in every person, especially in the poor, a sign and a call of the Spirit.”¹ Risk, confidence, and endurance characterize people of faith as the Epistle to the Hebrews reminds us:

Do not, therefore, abandon that confidence of yours; it brings a great reward. For you need endurance, so that when you have done the will of God, you may receive what was promised.

For yet “in a very little while

The one who is coming will come and will not delay,
but my righteous one will live by faith.

My soul takes no pleasure in anyone who shrinks back.”

But we are not among those who shrink back and so are lost, but among those who have faith and so are saved. Now faith is the assurance of things hoped for, the conviction of things not seen.²

- 1.2 Those of us who do not share the Christian faith but who support many of the principles underlying the Lasallian mission of human and Christian education, recognize the essential role of faith in the lives of the Brothers and our Christian Partners. We share with them our own inspiration coming from our particular religious beliefs or humanistic values.

B. Responding in Faith to God’s Call in the Events of Our Time

- 2.1 Faith enables us who believe, as it did Saint John Baptist de La Salle, to respond to God’s call as this is revealed in the persons and events which create the context of our lives and as these are viewed in the light of God’s Word in the Scriptures and in the living tradition of the Church. Since the 39th General Chapter of 1966-67, we Brothers have been challenged by the words of *The Declaration* recalling our heritage with respect to the spirit of faith, the primary spirit of the Institute, and summoning us to live it anew:

To achieve the adaptation and renewal asked for by the [Second Vatican] Council, it seems important that the Brothers be ready to heed and to discern the challenges that the Holy Spirit addresses to them through the mediation

¹See *The Rule of the Brothers of the Christian Schools* (Rome, 1987 and 1993), art. 5 (hereafter cited as *The Rule*).

²*Hebrews* 10:35-11:1

of their fellow humans. Since they have chosen to work for the salvation that comes from Christ, they should let themselves be led by the Spirit of God. Sometimes the Spirit stirs up in the Brothers the desire for renewal; sometimes the Spirit inspires the contemporary Church to insist on certain aspects of their teaching ministry; sometimes the Spirit communicates in a mysterious fashion through the events that take place in the world and through the aspirations of the world's peoples.³

- 2.2 Led by the Spirit, ensuing General Chapters have insisted on a number of undertakings which mark a faithful response to God's call to us today. As context for action in the District of San Francisco, three of these multifaceted undertakings are singled out here. The first is that we, Brothers and Partners alike, must attend especially to the renewal of our mission "to give a human and Christian education to the young, *especially the poor* according to the ministry which the Church has entrusted to [us]."⁴ This mission must now be *shared* by those of us who are Brothers and by those of us who are Partners in a *communion of life* known historically by us Brothers as "association."⁵ The second undertaking is that for those of us who are Brothers *communion in community* must be strengthened, our *vocation ministry* intensified, and our Brothers in *liminal conditions* supported if our essential contribution to the mission is not to fail.⁶ The final undertaking is that the mission today must be one of global *interdependence and solidarity* among Regions, Districts, Brothers, and Partners.⁷

C. The Human and Christian Education of the Young, *Especially the Poor* in a *Shared Mission Enlivened by Communion*

- 3.1 The mission of the Institute "is to give a human and Christian education to the young, especially the poor, according to the ministry which the Church has entrusted to it." This mission is carried out in schools "as the preferred field" of our—Brothers' and Partners'—activity as well as in other

³*The Brother of the Christian Schools in the World Today: A Declaration*, a new English translation (Lincroft, NJ: La Salle Provincialate, 1997), 8.2 (hereafter cited as *The Declaration*).

⁴*The Rule*, art. 3. Emphasis added.

⁵*The Rule*, arts. 17, 146; Brother John Johnston, Superior General, and the members of the General Council, *The Lasallian Mission of Human and Christian Education. A Shared Mission* (Rome: The Generalate, 1997) 3:30-3:33 (hereafter cited as *The Lasallian Mission*).

⁶*The Rule*, arts. 48-52a, 82-85e; *Guide for Formation*, nn. 54-92. Brothers in liminal conditions would include aging Brothers, Brothers whose active ministry is being reduced, and Brothers undergoing various kinds of crises in their lives. The word "liminal" is derived from the Latin *limen* meaning "threshold." It describes, basically, a situation between two others, one of which is being left behind and the other approached. A more detailed description is given in note #40.

⁷See, for example, Circular 422, *The 41st General Chapter. Propositions and Messages* (Rome: General Council, 1986) 1:1, pp. 5-8.

educational works “adapted to the needs of time and place.”⁸ While we, Brothers and Partners, must “seek to integrate the effort for human advancement with the announcement of God’s word” and “are convinced that any education that respects the human person is a way to open people to God’s grace,” we consider that our “principal function” consists in the work of evangelization and catechesis by which we “contribute to growth in faith of those who have been baptized and to the building up of the ecclesial community.”⁹ In this educational mission all of us are called to have a special concern for the poor. Even when we do not directly serve the poor, it is our concern for them “that serves to motivate [our] activities” for those “in a more favorable social environment, urging them to become more sensitive to unjust situations of which the poor are so often the victims.”¹⁰

- 3.2 Both the Hebrew and Christian Scriptures indicate how crucial to a salvific relationship with God and union with God’s people is active concern for the poor. In the Hebrew Scriptures the dictum of *Deuteronomy*, “For the poor will never cease out of the land; therefore I command you, ‘You shall open wide your hand to your brother, to the needy and to the poor in the land’” found expression in numerous other commands of the Law which delineated the covenant relationship between God and God’s people. The obligation to pay the day-worker, to forgive debts during the jubilee year, the prohibition against loaning money at interest, and the right of the poor to glean vineyards and fields are examples of such commands.¹¹
- 3.3 In the Gospel according to Matthew, Jesus identifies himself with the poor in a special way: “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”¹² According to Saint Luke, Jesus urged his disciples to that same, risky, faith-filled self-giving which was at the core of his own life in these words: “Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.”¹³ Finally, in the Gospel according to John, he encourages his disciples to enter into his *kenosis*, i.e., self-emptying, which led him to death on the cross and through that to transformation in glory:

⁸ *The Rule*, art.3.

⁹ *The Rule*, arts. 12 and 15.

¹⁰ *The Rule*, art. 14.

¹¹ *Deuteronomy* 15:11. Cf. *Catechism of the Catholic Church* (Mahwah: Paulist Press, 1994), n. 2449.

¹² *Matthew* 25:40.

¹³ *Luke* 12:32-34.

“Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.”¹⁴

- 3.4 Not only does Jesus call his disciples to give of themselves to those in need and to enter into his paschal mystery of life through death, but he also prays that they will live *united* in him in order that their mission, which is his mission from the Father, may be effective: “As you have sent me into the world, so I have sent them into the world. . . . I ask. . . that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.”¹⁵
- 3.5 In fulfilling the Church’s mission throughout the centuries, the most dedicated disciples of Jesus Christ have striven for unity among the Church’s members through mutual charity and special concern for the most needy among them so that its effort to bring the Gospel to all, especially the poor, may indeed be effective. Saint Luke, in his idealized portrait of the early Church remarks, “All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. . . . And day by day the Lord added to their number those who were being saved.”¹⁶ Saint Paul, in exhorting the more prosperous Christians in Greece to support those impoverished in Judea, appeals to the example of Christ: “For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.”¹⁷
- 3.6 When John Baptist de La Salle founded the Brothers of the Christian Schools in the latter part of the seventeenth century, he was perceived to be directly concerned with providing a human and Christian education for those at the margins of society and with renewing the life of the first Christian communities:

Monsieur de La Salle had the idea of setting up gratuitous schools where the children of workmen and the poor would learn reading, writing and arithmetic, and would also receive a Christian education through catechisms and other forms of instruction appropriate for forming good Christians. For this purpose he brought together a group of young unmarried men. He strove to have

¹⁴ *John* 12:23-26.

¹⁵ *John* 17:18, 20-21

¹⁶ *Acts* 2:44-45, 47

¹⁷ *2 Corinthians* 8:9

them live in a way which was consistent with the end of their Institute, and in order to renew the life of the first Christians . . . he composed rules for them.¹⁸

- 3.7 The importance of the first Brothers' association, of their living and acting as a communion of consecrated persons in exercising their educational mission to underprivileged youngsters, is highlighted by the first part of the formula of vows professed by De La Salle and some of the Brothers in 1694:

Most Holy Trinity . . . I consecrate myself entirely to you to procure your glory as far as I am able and as you will require of me. And for this purpose, I, (*name*), promise and vow to unite myself and to live in Society with (*names of all other Brothers*) to keep together and by association gratuitous schools, wherever I may be¹⁹

- 3.8 In recent years Church authority has highlighted the Church's "preferential option for the poor"—an option which has as a goal the creation of "a true community of persons":

The prime purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable *all* persons to share in and contribute to the common good. The "option for the poor," therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community. The extent of their suffering is a measure of how far we are from being a true community of persons. These wounds will be healed only by greater solidarity with the poor and among the poor themselves.²⁰

¹⁸ Memoir written in Rouen, 1721.

¹⁹ Formula of Vows, 1694.

²⁰ Pastoral letter of the National Conference of Catholic Bishops, *Economic Justice for All: Catholic Social Teaching and the U.S. Economy* (November 13, 1986), n. 88. The Church's particular concern for the poor has been especially evident in papal and episcopal pronouncements since the time of the Second Vatican Council. Pope John XXIII said in a radio address of September 11, 1962: "In dealing with the underdeveloped countries, the church presents herself as she is and wants to be—as the church of all people and especially the poor." The Second Vatican Council declared in *Gaudium et spes* (*The Pastoral Constitution on the Church in the Modern World*) that "the joys and hopes, the griefs and anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ" (n. 33). Pope Paul VI stated in *Octogesima Adveniens*: "In teaching us charity, the Gospel instructs us in the preferential respect due the poor and the special situation they have in society: The more fortunate should renounce some of their rights so as to place their goods more generously at the service of others" (n. 23). Pope John Paul II declared to U.S. Catholics in his homily at Yankee Stadium that they should have "a special sensitivity toward those who are extremely poor, those suffering from all the physical, mental and moral ills that afflict humanity including hunger, neglect, unemployment and despair." It was with the Latin American bishops meeting in Puebla, Mexico, in 1979 that the term "option for the poor" emerged as a significant term. Pope John Paul II described this option as "a call to have a special openness with the small and the weak, those that suffer and weep, those that are humiliated and left on the margin of society, so as to help them win their dignity as human persons and children of God" (Address to Bishops of Brazil, July, 1980). In his encyclical *Centesimus Annus*, (1991), the pope acknowledged the poverty of knowledge which prevents many people from taking "their place in an effective and humanly dignified way within a productive system in which work is truly central. They have no possibility of acquiring the basic knowledge which would enable them to express their creativity and develop their potential. They have no way of entering the network of knowledge and intercommunication which would enable them to see their qualities appreciated and utilized. Thus, if not actually exploited, they are to a great extent marginalized; economic development takes place over their heads, so to speak, when it does not actually reduce the already narrow scope of their old subsistence economies" (n.33). The pope further acknowledged forms of poverty other than economic: The preferential option for the poor, he said, "is not

- 3.9 Rooted in the Gospel and in the Church's contemporary call to be especially attentive to the poor, the body of the contemporary Institute has called all the Brothers and those associated with them in its Church-given mission to "establish a plan for their apostolic works which will make the direct service of the poor more and more their effective priority. Such a plan includes ways to recruit or train replacements and so permits Brothers to be released for such service."²¹
- 3.10 The District of San Francisco, in fidelity to this call of *The Rule*, has enacted District Chapter Act #180:
- Resolved, that the District Administration and District Council establish the plan called for in article 40a of the Rule by June 1997; and that the plan contain ways for the development of our existing works to make them more accessible to the poor and to make them places where programs to serve the poor are promoted, and that the plan contains ways to orient each Brother, Colleague, and those groups who wish to share our mission to be more attentive to the call to create new ways to respond to the education needs of the poor in our rapidly changing world.
- 3.11 The plan, not completed by June, 1997, is now incorporated in the Action Plan which follows this section. As a prelude to the statements of action, it is important to clarify some of the major issues which surround the priority given to the educational service of the poor.
- 3.12 Since the issuance of *The Declaration* in 1967, the question of "Who are the poor?" has continued to be raised. It has been answered with increasing clarity by recent general chapters, documents from the center of the Institute, and by the current *Rule*.²²

limited to material poverty, since it is well known that there are many other forms of poverty, especially in modern society—not only economic but cultural and spiritual poverty as well. The Church's love for the poor, which is essential for her and a part of her constant tradition, impels her to give attention to a world in which poverty is threatening to assume massive proportions in spite of technological and economic progress" (n.57). The first draft of the U.S. Bishops' pastoral on justice and the U.S. economy (n. 54) noted: "Indeed, the option for the poor is the social and ecclesiological counterpart of the emptying (*kenosis*) of Jesus in the incarnation (Phil. 2:5-11)."

²¹ *The Rule*, art. 40a. See also statements in *The Declaration* (1967) "that the apostolate with the poor is an integral part of the finality of the Institute" (28.2) and "every level of authority, then, every dialogue and decision in the Institute, must be in harmony with this orientation, so that all our plans and work will show in deed and in truth our 'return to the poor'" (34.4). These statements are presented again in the document of Brother John Johnston and the General Council, *The Lasallian Mission* (April 30, 1997), p. 68. The 1987/1993 *Rule* states that "the Brothers have always in view the promotion of justice in the light of the gospel and either the direct or indirect service of the poor as the preferred aspect of their ministry of education" (art. 40).

²² A description of the poor in *The Declaration* (1967) included those afflicted with various forms of poverty which, nevertheless, are often rooted in economic poverty: "First we should avoid a rigid interpretation that defines the poor only from an economic point of view... Second, we should avoid a formula so broad that it would encourage us to maintain the status quo with easy conscience. It is certain that poverty of intelligence, of affection, and of faith all call for our attention and our educational service. But it is not less true that material poverty very often lies at the root of these other forms of poverty and that there are many of the poorest who have no family, who are in poor health, or who cannot adjust socially" (n.29).

- 3.13 Following the 1977 General Chapter, the poor to whom the Institute's mission is especially directed were more succinctly described as those young people whose parents/guardians

are persons having a marginal existence, whose security depends on a menial job, of which the wages are insufficient to provide a minimum standard of living for their family. They are also those who live in subhuman conditions of hunger, violence, and sickness, left at the margins of organized society by a variety of handicaps.²³

Secondarily, from the point of view of the Institute's mission, the poor are those adults having a marginal existence as described.²⁴

- 3.14 The current (1993) *Rule* describes the poor as “the economically deprived, victims of social injustice, delinquents, and those neglected by the rest of society.”²⁵ In more recent years, Brother John Johnston, Superior General, has attempted to clarify not only the understanding of who the poor are but also that the “service of the poor through education” to which the Brothers vow themselves is a constitutive element of the Brothers' vocation.²⁶

- 3.15 Brother Superior has also suggested a very practical way in which each District can gradually and with appropriate planning take seriously this constitutive element of the Brothers' vocation and the call in *The Rule*, art. 40a, to “make the direct service of the poor more and more their effective priority.”

The article does not suggest reckless action. It calls for a developmental plan. For a number of years, I have suggested that districts and all other sectors take at least one or two concrete steps in this direction at every chapter: steps such as releasing a certain number of men for missionary

²³ *Our Mission. The Institute in the Young Churches*, Circular No. 408 (1978), p. 38. Quoted in *Educational Service of the Poor and the Promotion of Justice*, Circular No. 412 (1979), p. 16.

²⁴ *The Rule*, art. 3, clearly indicates that the mission of the Institute “is to give a human and Christian education to *the young*, especially the poor....” Emphasis added. Adult education, however, is not excluded: “When the Brothers work in the area of adult education, they put the same emphasis on the importance of persons, adapting their methods accordingly” (*The Rule*, art. 13).

²⁵ *The Rule*, art. 40.

²⁶ “The human and Christian education of the poor is a constitutive dimension of our vocation. I am using that expression deliberately rather than the expression ‘service of the poor.’ I think that it is more exact and more precise. I have the impression that the ‘language’ some of us employ fosters dichotomy: education on the one hand, and service of the poor on the other hand; or of schools for the education of young people on the one hand, and of non-school apostolates for the poor on the other hand. This tendency towards ‘dissociation’ or ‘disintegration’ is unfortunate. The explanation of our vow of association for the educational service of the poor is clear:

“By the vow . . . the Brothers commit themselves, as the Founder did, to conduct schools or other centers of Christian education that are accessible to the poor.” (*Rule*, 39) - Brother John Johnston, *Pastoral Letter: Living Authentically in Christ Jesus* (1 January, 1994), 40. See also his other pastoral letters, *Transformation* (1 January, 1993), 27-35; “Irrevocably Committed” to Follow Christ Yesterday, Today, Tomorrow (1 January, 1991), 33-36; *Solidarity* (1 January, 1989), 26-33; *The Destiny of the Institute: Our Responsibility* (1 January, 1988), 28-30.

activity; releasing men for collaboration in existing works for the poor; forming a new community for educational service of the poor; creating a new educational work for the poor²⁷

- 3.16 Within our District young people among the burgeoning immigrant population are those who most often are both economically poor and have educational needs which are not often well met. And within that population most numerous are Latino/Hispanic youth.

Latinos are now the fastest growing minority in the United States. There are nearly 30 million Latinos in the country. That number will soar to 42 million by 2010, U.S. Census projections show.

California's current Latino population of more than 9 million is expected to nearly triple to 22.4 million by 2025, when Latinos will comprise 45 percent of the state's population. Five years before that, however, they will outnumber whites and any other ethnic groups in a number of counties, including Los Angeles, Riverside and Fresno.²⁸

- 3.17 A recently completed, disputed study of the Rand Corporation has indicated that the 2.5 million low skilled jobs in California now are almost the same number as in 1970. The mostly poorly educated immigrants arriving today are finding it difficult to secure jobs which match their limited skills. Georges Vernez, a Rand specialist in urban planning, indicated that

...although many children of immigrants do well in school, Latino children particularly are lagging behind.

A college education will be crucial to the success of these children, he said, "but the pattern has been that the college-going rate of even Hispanics born here is lower than other groups....If that doesn't change, these young people are going to have a very difficult time."²⁹

- 3.18 While the Rand study advocates limiting immigration, the data supplied can indicate, alternatively, that immense educational resources are and will be needed to address the challenge of immigrant and especially Latino education.³⁰ Since the majority of the Latino/Hispanic population is

²⁷ Brother John Johnston, FSC, *Pastoral Letter: Solidarity* (1 January 1989), 31.

²⁸ Annie Nakao, "Group Still Poorly Represented Despite Gains, Say Leaders," *San Francisco Examiner* (September 1, 1997), p. A4.

²⁹ Ramon G. McLeod, "California Warned of Immigrant Saturation. Few Jobs for Unskilled, Unschooling, Rand Says," *San Francisco Chronicle* (September 16, 1997), p. A1. The complete study is: Kevin F. McCarthy and George Vernez, *Immigration in a Changing Economy: California's Experience* (Santa Monica: Rand Corporation, 1997). Statistics from the U.S. Census Bureau indicate that in 1996, nationwide, 53.1% of Hispanics over age 25 had completed high school as compared with 82.8% of the white population and 74.3% of African-Americans. In that same year only 9.3% of Hispanics had completed four years or more of college as compared with 24.3% of whites and 13.5% of African-Americans. U.S. Census Bureau, *Educational Attainment in the U.S.*, March, 1997. See similar conclusions and statistics in the more recent study by Maria Fisher, *Latino Education. Status and Prospects, State of Hispanic America, 1998* (Washington DC: National Council of La Raza, 1998).

³⁰ "Thomas Saenz, the Los Angeles regional counsel for the Mexican American Legal Defense and Education Fund, said the Rand study really shows that education needs greater resources. "These concerns are

Catholic, such an educational challenge unquestionably demands our attention even though we may be able to address only a small part of it.

- 3.19 For those of us who are Brothers the constitutive element of “apostolic ministry of education, especially of the poor” cannot, however, be understood or lived authentically unless it is integrated with the other constitutive elements of our vocation– “consecration to God as a lay religious . . . and community life” (*The Rule*, art. 10). Nor is it possible to say in this era of “shared mission” that these constitutive elements apply only to us Brothers. Faith in and dedication to God and engagement in the apostolic mission of the Institute through a communal association that goes beyond mere collaboration are hallmarks of the Lasallian heritage for *all* believers who would be thoroughly engaged with it. The interpenetration of communion and mission, especially, is highlighted in Brother John Johnston’s and the General Council’s *The Lasallian Mission of Human and Christian Education: A Shared Mission* (April, 1997):

The process of communion within Lasallian educational communities is very important for the mission itself. The following text from *Lay Persons Faithful to Christ* makes the point strongly:

*“Communion and mission are profoundly connected with each other; they interpenetrate and mutually imply each other, to the point that **communion represents both the source and the fruit of mission: communion gives rise to mission and mission is accomplished in communion.**”* (CL 32,4)³¹

- 3.20 The Brothers have a special responsibility to further not only the mission of the Institute but also the communion which is its source and fruit. Two articles of *The Rule* are evidence of this:

The Brothers’ community makes known to the rest of the educational community the essential elements of the Lasallian tradition. The Brothers offer to those who desire it, a more intensified sharing of Lasallian spirituality, encouraging such persons to make a more specific apostolic commitment. The Brothers join in the formation of faith communities which are witnessing to the truth of what the Brothers profess.³²

The Brothers’ community shares in the animation of the institutions in which it is involved. It develops therein an atmosphere of brotherhood rooted in mutual respect and freedom. Its action to promote the gospel aims to bring into being a community of faith in the midst of the educational community.³³

education issues, not immigration issues,’ Saenz said. ‘It’s clear that the economy is changing, but that requires a response from the educational system.’” McLeod, art. cit.

³¹ p. 100 (3.32).

³² *The Rule*, art. 17c.

³³ *The Rule*, art. 51a.

- 3.21 The need for vital Brothers' communities is thus evident. But we, Brothers and Partners in the Institute's mission of "the human and Christian education of the young, especially the poor," are called to a communion among ourselves in the exercise of that mission so that it may achieve the same communion among those to whom it is directed. Such is not only a major dimension of the Lasallian heritage but one also of the entire Judaeo-Christian tradition. Indeed, following the recent synod on consecrated life (1994), Pope John Paul II has endorsed lay persons' close association with religious congregations even to the point of sharing their community life:

A significant expression of lay people's sharing in the richness of the consecrated life is their participation in various institutes under the new form of so-called associate members or, in response to conditions present in certain cultures, as people who share fully for a certain period of time the institute's community life and its particular dedication to contemplation or the apostolate. This should always be done in such a way that the identity of the institute in its internal life is not harmed.

This voluntary service, which draws from the richness of the consecrated life, should be held in great esteem; it is however necessary to provide proper formation so that, besides being competent, volunteers always have supernaturally motivated intentions and, in their projects, a strong sense of community and of the church.³⁴

- 3.22 The burden of District Chapter Act #178 is twofold. First it calls for addressing how we Brothers and other religious with our distinctive identity in the Church, on the one hand, and those of us who are lay Partners with our own distinctive identity, on the other hand, complement each other and associate together in the accomplishment of the mission. Secondly, it summons us to provide practical means whereby we, Brothers and Partners, can increasingly grow into a better understanding and effective living of that complementarity and communion in fulfilling the mission:

[Resolved,] that the District Administration, with the District Council and appropriate District committees and colleagues, will establish occasions and processes by which Brothers and colleagues will discuss the elements of our shared Lasallian mission and the ways to promote effective Lasallian programs. Considering relevant Lasallian resources, they will develop, with the approval of the District Council, provisional structures to facilitate the sharing of the Lasallian mission. They may prepare propositions for consideration at the next District Chapter. These discussions will commence no later than January, 1996.

- 3.23 This act is being executed through the implementation of the objectives stated for Focus Area #1, Goal C and Focus Area #2, Goal B of the *Four Year Plan* and by the District Task Force on Shared Mission

³⁴ John Paul II, Apostolic Exhortation *Vita Consecrata* (March 25, 1996), n. 56.

(a “provisional structure”).³⁵ Further actions, particularly regarding our communities and the boards of trustees in the secondary schools, are stipulated in the *Action Plan* which follows.³⁶

- 3.24 We who are Partners with the Brothers in the Lasallian mission of human and Christian education find ourselves today vastly outnumbering the Brothers in this mission. Among us are those who understand the Lasallian mission and are committed to it, but among us, too, are those with less understanding and commitment. We, however, both Partners and Brothers, recognize that all people of good will who contribute to the furtherance of this mission in whatever way they can are in communion with us to the extent that they can be, are people on whom we depend, and are educators making an essential contribution to the mission whether or not they explicitly espouse *all* that constitutes the mission.
- 3.25 We who are Partners and Brothers also recognize that besides varying degrees of commitment to the mission, there exist among us varying levels of sharing: sharing in professional development, sharing in faith development, sharing in development of those elements which constitute the Lasallian heritage. Brother John Johnston, Superior General, and his General Council have observed that:

It is important to recognize that each degree of commitment and sharing is valuable in itself. Those persons who wish to be more than professionally committed may come to develop a personal sense of vocation as Lasallian educators through their willingness to take part in sessions of Lasallian Formation.

Many such Lasallian educators seem to have found that their lives as married persons with family responsibilities can find a particular enrichment and focus through programs of Lasallian formation.³⁷

- 3.26 Those of us Partners who are lay, Catholic, or otherwise Christian recognize that our participation in the Lasallian educational mission in communion with one another and with the Brothers is a response to an imperative of our baptism to proclaim the Gospel, to be co-responsible in fulfilling the mission of Jesus Christ. We are no longer simply tolerated as participants in the Lasallian educational work for the reason, formerly given, that there are not enough Brothers to fulfill the task. Our

³⁵Goal C of Focus Area #1 states: “Brothers’ communities, as communities, effectively animate the institutions with which they are associated within the context of ‘shared mission’ (see *The Rule*, arts 17 through 17d, 51 through 51b).” Goal B of Focus Area #2 states: “All Brothers and colleagues demonstrate ‘a shared mission’ as expressed by the International Institute.”

³⁶District Chapter Action #178 begins to respond to Proposition 5 of the 42nd General Chapter. This proposition called for every District to “draw up a plan for the shared mission” (*Circular 435*, p. 49). The District’s *Four-Year Plan* attempted to specify some major elements of the plan for shared mission, and the *Action Plan* which follows should be understood to complete this plan.

³⁷*The Lasallian Mission*. 3.22 (p. 92).

participation in this educational mission is a necessary and fitting one, for our baptismal vocation requires that we proclaim the Gospel in the secular conditions that are the very fabric of our lives.³⁸ Nevertheless, we look to the Brothers as “the heart, the memory and the guarantors of the Lasallian charism” to provide us with the inspiration and animation necessary for fulfilling the Lasallian mission.³⁹ For this purpose we wish the Brothers to flourish both in numbers and in the quality of their life which corresponds with their distinctive vocation in the Church.

D. The Brothers: Community Life, Liminal Situations, Meeting Contemporary Unmet Educational Needs, and Vocation Ministry⁴⁰

- 4.1 Essential to the continuance of the Lasallian mission of human and Christian education by all of us, Brothers and Partners together, are we, the Brothers. Vital Brothers in vital communities is a goal being striven for. Through the effort to fulfill the objectives for Goals A, B, and F of Focus Area #1 in the District *Four Year Plan*, the vitalization of community life is being realized as envisioned in District Chapter Act #173:

That the District Administration and the District Council, in cooperation with the Directors' Association, devise a formal process which emphasizes trust and communication while addressing the critical choices which we recognize must be made by individual Brothers, by communities and by the District in order to have practices, structures and disciplines which will help us to internalize and live Chapters 3, 4, and 5 of *The Rule*.

³⁸“When there is greater awareness of the mystery of the Church as *communion*, as *People of God*, everything in the Church is directed towards ministry, all the members are equal in the dignity conferred on them by baptism and all are co-responsible in the one mission of Jesus Christ. When this is understood, lay persons are equal with all others in the Church, that is, they are not simply people to be evangelized but are rather foremost in sharing the gospel themselves... By reason of their Christian vocation, lay people are called to be in Gospel images *light*, *salt* and *leaven* in the very heart of family and social life, so that their role and mission are irreplaceable.” *The Lasallian Mission*, 3.24 (p. 93).

³⁹ Brothers of the Christian Schools, *Circular 435*. *42nd General Chapter* (Rome: General Council, 1993), p. 15.

⁴⁰The word “liminal” used here was briefly explained in note #6. Liminality is a term used by cultural anthropologists, biologists and ecologists. Among anthropologists it was first used to name that condition involved in “rites of passage” or “transition rites” in which one is separating oneself from a former condition or status and beginning to be integrated into a new condition or status. See Arnold van Gennep, *The Rites of Passage*, translated by M.B. Vizedom and G. L. Caffee (Chicago: University of Chicago Press, 1960) and Victor W. Turner, *The Ritual Process: Structures and Anti-Structure* (Chicago: Aldine Publishing Co., 1969). Thus it denotes a period of “letting go” and of transformation into a new reality involving great challenge and growth. The term “liminality” does not carry a pejorative connotation. Among biologists and ecologists the word has a similar meaning described by one ornithologist as that which denotes “conditions that exist ‘on the edge’ between the safe inner forest, where normally, the predictable happens, and the outside, where, normally, everything is unpredictable. While there is very great danger in living in this transitional zone, there is also enormous opportunity, especially for diversity... It is also the place where the greatest number of predators exist. That is why it is so dangerous. Lost is that protection for the mammal, bird, insect, grass, flower or tree that normally lives safely away from the edge. To come out to the edge is to risk danger, change and yes, extinction.”

That this formal process address the unhealthy behavior which is observable in some Brothers which is destructive of themselves, as well as enervating with respect to the life of the communities and the District.

That such a formal process be devised and operative by December 1995.⁴¹

- 4.2 The implementation of this Chapter Act, which must be ongoing, is helping us all to live the constitutive elements of our life together more vitally and integrally and to assist each of us to attend to our personal, spiritual, and professional development.
- 4.3 It is evident, however, that all of us Brothers at some moments in our lives move through what the *Guide for Formation* terms “crises”—crises of faith, of vocation, of health, of relationships, of ministry, and of aging.⁴² These may also be called *liminal periods* in our lives when we are between two more or less stable periods. While each crisis in our lives, each experience of liminality, has a very personal character calling for a personal response, all of them are opportunities for maturation and deepening of faith:

At such moments, the Lord calls us to be more and more his disciples and to follow him as Peter did. Every crisis is a new invitation to walk by De La Salle’s side and to present ourselves before the Lord and say: “Here I am! What do you want of me?”⁴³

- 4.4 Some crises or transitions enable some of us Brothers to enter into new apostolic work, different from our former work and perhaps not even that in which most of our confreres are engaged, but one with the Lasallian mission of human and Christian education. In speaking of the older Brother, for example, the *Guide for Formation* says: “Old age affords opportunities for using personal talents in ways that could not be imagined in previous stages” (n. 292), and the 42nd General Chapter (1993) called attention to the fact that

Many retired Brothers are already involved in varied activities with the young, with adults or with older people, on behalf of the missions or in parishes.

⁴¹ Goal A of Focus Area #1 states: “Brothers’ communities are living in strengthened and more integrated ways the constitutive elements of the Brothers’ life according to The Rule.” Goal B of that Focus Area says: “Directors in companionship with the Brothers of their communities exercise effective leadership in fulfilling Chapters 3, 4, and 5 of The Rule.” Goal F of the same Focus Area states: “All Brothers are engaged in ongoing personal and spiritual development and, throughout their active years, in professional development.”

⁴² *Guide for Formation*, nn. 295-301. The word “crises” is used here to name situations that present both danger and opportunity. They are risky events from which one can emerge transformed if one meets the challenges of the crises.

⁴³ *Guide for Formation*, n. 302.

Young people are able to relate confidently to Brothers living their retirement gracefully who give witness to a whole life vowed to the service of others. This brotherly presence can be a positive attraction to the consecrated life.⁴⁴

- 4.5 Those of us Brothers in liminal situations may often be in good positions to offer our gifts and talents to meet evolving, *unmet educational needs*. According to the study, *The Future of Religious Orders in the United States* by Father David Nygren and Sister Miriam Ukeritis, meeting those evolving, *unmet needs* is one of the critical keys to revitalization of religious life in the United States provided that such an effort is a *corporate* commitment of a religious congregation.⁴⁵ District commitments to meet newly perceived unmet educational needs could benefit greatly from some of us Brothers moving to the conclusion of our liminal situations.
- 4.6 We Brothers, however, constitute an aging District. Some of us can no longer engage actively in the usual ways of exercising the educational apostolate because of our advanced age or conditions of health. We recognize, however, that “as religious vowed to the ministry of Christian education, the *first apostolate* of the Brothers consists in the witness of their consecrated life.”⁴⁶ Thus, we recognize that, even if weakened by age or serious illness, we are not without an apostolate. We strive to live as vibrantly as possible the consecratory and communal dimensions of our vocation as a witness to all with whom we come in contact of the absoluteness of the reign of God and of personal love for Jesus Christ. This witness, then, assists all of us who have been consecrated by baptism to actualize that love ever more completely in our own lives. We Brothers recognize, too, that for those of us who are advanced in age or

⁴⁴*Circular 435, 42nd General Chapter, p. 66.*

⁴⁵“If religious life is to continue to be a vital force in the church and the world, the Future of Religious Orders in the United States study concludes that dramatic changes must occur in most religious congregations in the United States. Fidelity to the spirit of the founder and responsiveness to *critical and unmet human needs* are basic to the ongoing mission of religious communities. Yet, while individual examples abound, *collectively* religious have acted in only limited ways on behalf of *absolute human needs*, new forms of poverty and demands that seemingly outstrip the capacity of any group to respond.

“Vatican II called religious to a return to the ‘spirit of the founder.’ While most congregations have engaged in much study and devoted great efforts to move in this direction, the absence of *corporate commitment* to embody the group’s response to current *unmet needs* in light of Gospel imperatives stands in contrast to the *collective* vision and action, rooted in God, that marked the birth of most apostolic, monastic or contemplative congregations. Religious life as a social institution in American society is at a crossroads. To achieve a desired future, religious as a group as well as individuals must confront the forces that currently restrain them and reinforce those dynamics that will allow them to in fact be responsive to *absolute human need* in the context of their particular charism. A future marked by significant revitalization will emerge for those congregations that are rooted in their relationship with God and, in a spirit of fidelity to their founding purpose and responsiveness to *absolute human need*, confront the current gap between the Gospel and the culture.” “Research Executive Summary. Future of Religious Orders in the United States,” *Origins* 22:15 (1992), 270. Emphases added.

⁴⁶*The Rule, Art. 24.* Emphasis added.

who need special health care, we must in fraternal affection, provide such care as is needed.⁴⁷

4.7 To say nothing of our continued participation in current educational works, we Brothers and Partners could not sustain for long new District commitments to evolving unmet educational needs without new Brothers and new Partners. It is incumbent on all of us, then, to assume a more active role in awakening vocations not only to the Brothers' way of life but also to that of the Lasallian mission among dedicated men and women, whether lay, clerical, or religious.

4.8 We Brothers, not just vocation directors and coordinators, have a primary role in vocation ministry with respect to our own way of life. We may need to heed more urgently certain words of *The Rule* and of the *Guide for Formation*:

In their schools and in other centers where they exercise their apostolate, the Brothers help young people to think about their future and to take steps to prepare for it. They present in a clear way the vocational possibilities to be found in the various ministries, in the life of a Brother, and in other forms of the consecrated life. They do not hesitate to extend an explicit invitation for this purpose. They are aware that every vocation requires human intermediaries to be able to recognize the call of God and to respond to it.⁴⁸

For this invitation to be in accordance with God's will, it must take the laws of human growth into account; it must be made with a great respect for freedom, avoiding all pressure and false motivation, but also without fear. In the presence of these conditions, the invitation can be made as early as pre-adolescence. It should be made in a very discreet way, not in order to stimulate a premature choice, but rather to provide a motive to begin a process of maturation, in the course of which attention will focus on fundamental Christian elements. On the other hand, if the invitation is made at the end of adolescence and the beginning of adulthood, it should be made in a more direct manner.⁴⁹

4.9 To say that we Brothers have a *primary* role in the ministry of vocations is to say that we do not have the *exclusive* role. *The Rule* reminds us that the Brothers "invite in a special way the most committed members of the educational community to join with them in the pastoral ministry of vocations."⁵⁰ Such a ministry is not limited to awakening young people to a possible call to religious life. It is part of our catechetical ministry in which we assist young people to discover their vocation in life whether that be as a lay person, a religious, or a priest.⁵¹

⁴⁷ *The Rule*, art. 56; *District of San Francisco Christian Brothers Charitable Trust*, p. 5.

⁴⁸ *The Rule*, art. 85b.

⁴⁹ *Guide for Formation*, n. 81.

⁵⁰ *The Rule*, art. 83

⁵¹ See *The Declaration*, n. 38.2.

E. Global Interdependence and Solidarity

- 5.1 In a time of shrinking numbers generally; of increasing numbers of “retired” Brothers and fewer numbers of active, full-time Brothers in the apostolate; of many challenges in the understanding and actualization of the shared mission; of the many educational needs on the West Coast to which we might possibly respond, is it even prudent to consider the further involvement of our District regionally and internationally? From simply a human standpoint, one might say “no.” From the standpoint of faith, one has to say “yes.”
- 5.2 In his closing address to the 41st General Chapter (1986), Brother John Johnston issued this call:
- Brothers, we are one. We are an International Religious Institute at the service of the Church. While it is perfectly normal and necessary that we function as Regions, Districts, Sub-Districts, and Delegations, this Chapter has consistently reminded us that we are one, calling us to association and interdependence, calling us to fight against “provincialism.” Brothers, we have to help our Brothers appreciate the power for God that we possess if we really live and work together and by association as an International Religious Family. This commitment will require us to know one another better and to be disposed to share our personnel, our finances, and even to make ourselves available personally for service in areas with special needs.⁵²
- 5.3 God has blessed our District of San Francisco with an abundance of both competent and dedicated personnel and financial resources. In the spirit of the knowledge that in giving we receive, we seek solidarity with our international Lasallian family by collaboration and mutual assistance with our Brothers and Partners throughout the world for the fulfillment of the Institute’s educational mission. According to the Four Year Plan, we as a District are committed to cooperative relationships with other sectors of the Institute and providing them with financial assistance and personnel.⁵³
- 5.4 We move forward, then, in actions which from a human standpoint only may seem foolhardy. Viewed before God in Jesus Christ with the eyes of faith, however, these actions can mark us as true disciples of Saint John Baptist de La Salle and as ones whom the author of the Epistle to the Hebrews declares “are not among those who shrink back and so are lost, but among those who have faith and so are saved.”

⁵²*Circular 422, The 41st General Chapter Propositions and Messages* (Rome: The General Council, 1986), pp. 40-41.

⁵³*Focus Area #4, District of San Francisco. Four Year Plan. 1995-99*, pp. 18-19.

ACTION PLAN

A. The Brothers' Personal, Community and Apostolic Life

CA #158
CA #173
CFA 3.21, 4.1-2
FYP 1, A,B,C,F,G
R 22-80c

1. We Brothers live in community and pursue all the goals of Focus Area #1 in the *Four Year Plan*, which are directed to vitalizing the Brothers' personal, community and apostolic life. These goals call for us to:
 - live in “strengthened and more integrated ways the constitutive elements” of our life;
 - be engaged in ongoing personal, spiritual, and professional development;
 - be “cognizant and sensitive to the world of the poor” and engaged in the educational service of the poor;
 - have our Directors “exercise effective leadership,” and our communities “effectively animate the institutions with which they are associated.”

CA #173
CFA 4.3-5
FYP 1,F
R 54b, 56
42GC, 13

2. District Leadership and Brothers' communities continue to supportively challenge those Brothers in liminal situations, namely, Brothers whose current apostolic work has become tedious or uninteresting or Brothers who are beset with health issues or personal crises and Brothers who are approaching advanced age. District leadership and their communities continue to assist them to successfully negotiate the challenges of their various transitions and, where appropriate, to prepare to meet evolving unmet educational needs within the District or the International Institute.

CFA 3.20
See R 17c, 51a

3. The Brothers' communities animate the broader educational community – administrators, faculty, staff, regents, trustees, parents, alumni, benefactors and other supporters – by assisting them to understand and exemplify in their lives the underlying spirit, values and principles of the Lasallian educational mission.

CA #180
CFA 3.9-18
FYP 1,G; 3,B
R 40a

4. All of us Brothers actively involved in apostolates prepare for educational apostolates directly serving the poor or engage the poor more directly in our current apostolates.

CA #177
CA #180
CFA 3.16-18
FYP 1,G; 3,B
R 40a

5. We Brothers who are actively involved in District apostolates are sensitive to the cultural diversity in the District and prepare ourselves to encounter those we serve where they are culturally and linguistically with special attention to the growing Hispanic-Latino populations on the West Coast. Hence, those of us not able to converse well in Spanish, take the necessary means to do so.

CA #180
CFA 3.1 and 18
FYP 3,B,I
R 40a

6. Brother Visitor, in collaboration with the leadership team and the District Council, continues to provide Brothers' communities for as many as possible of the educational institutions and apostolic works of the District. In the same manner, he establishes new communities to meet newly perceived unmet educational needs of the poor. The location of the Brothers' communities is determined by Brother Visitor in dialogue with the leadership team, the District Council, and each of us Brothers as to how and where we might best carry out the Lasallian mission in the District.

CFA 3.22

7. The Tenth District Chapter of the District of San Francisco encourages the 43rd General Chapter to establish ways to better understand and embrace the distinctiveness of our vocation so that we Brothers may effectively communicate this distinctiveness to each other, our Partners, students, other religious and those considering joining us as Brothers. (District Chapter Act #189)

CFA 3.21

8. Directors are identified, selected, prepared and reviewed as stipulated in District Chapter Act #192. The selection process is guided by the "Criteria to be Used for Confirmation of Candidate to the Office of Director" listed in Act #192. (District Chapter Act #192)

CFA 4.7-9

9. The *Vocation Program for the District of San Francisco* (1998) sets the guidelines for the pastoral ministry of vocations within the District. It is regularly reviewed by the District Council and, when revised, approved by the Visitor. (District Chapter Act #194)

CFA 4.7
See 42GC, 9

10. All of us as Brothers, committed to living our community life integrally, both individually and in community, intensify our prayer for vocations to our life. Those of us actively engaged in the educational apostolate, in trustful relationships with young people, extend an *explicit* invitation to those young men who seem qualified to be Brothers to consider the possibility that God is calling them to our life and mission.

CFA 4.7
See 42 GC, 9

11. Without a "quota mentality" but with a concerted effort, every community associated with a secondary or collegiate educational institution strives normally to have at least two young men from that institution enrolled in the District Contact Program each year.
12. The vocation coordinators in all communities associated with an educational institution establish with their communities a way for all members of the educational community to elicit the effort of the most committed Partners in their institutions, including parents, to engage intensively in awakening vocations to religious life, especially that of the Brothers.

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- CFA 4.7*
13. Without a “quota mentality” but with effort befitting their apostolic responsibilities, the Vocation Director and Associate Vocation Directors endeavor to have at least five contacts moving to aspirancy and five aspirants apply for postulancy each year.
- CFA 3.21, 4.7*
14. Communities, after prayer and dialogue, and at their discretion, invite unmarried, male colleagues who are actively contributing to a Lasallian educational work to live in and participate in the life of their communities.
- CBCT
CFA 4.6*
15. A retired Brother’s living situation allows him to experience the development of his potentialities for living out his commitment to Christ, the Church and the Institute. Modern methods of caring for retired Brothers are implemented and include preventive, restorative and rehabilitative health care. The needs of retired Brothers in special living arrangements are met realistically, e.g., self care, intermediate care, full-time nursing care.
- CBCT
CFA 4.6*
16. In addition to providing for the physical, medical and psychological needs of the Brothers in retirement, the District leadership actively seeks ways to enhance the quality of life of Brothers who are no longer able to participate full-time in active ministry. Funds are provided to address the needs of retired Brothers with respect to continuing formation, recreation and hobbies, including any desired and appropriate participation in community supported apostolic commitments.

B. The Lasallian Educational Mission

CA #180
CFA 3.9-15
FYP 2,C; 3,B
R 40a

1. Responding to the call of the International Institute, Brother Visitor appoints one or more Brothers to recommend at least two new works that address evolving unmet educational needs of the poor.

CA #180
CFA 3.15
FYP 2,C; 3,B
See 426C, 5

2. With the Brothers' community life safeguarded, Brother Visitor, in collaboration with District Leadership and District Council, responds favorably to as many invitations as possible to establish new educational works for the poor or marginalized, to revive failing educational works of this kind and to collaborate with District institutions which themselves undertake primary responsibility for such projects.

CA #180
CFA 3.9-10
FYP 3,B

3. Each educational institution in the District plans and schedules a series of activities aimed at orienting Brothers and Partners in that institution and groups connected with that institution on ways to attend to the educational needs of the poor within the institution and its neighborhood.

CA #180
CFA 3.9-10
FYP 3,B

4. Each educational institution in the District a) devises at least one specific way in which that institution can be more accessible to the poor and b) institutes, if it has not done so already, at least one program in direct, educational service of the poor beyond its normal commitments.

CA #180
CFA 3.15
FYP 2,C; 3,B
See 42GC, 5

5. The District Council and District Leadership Team collaborate with the Boards of Trustees and administrators of Saint Mary's College and the elementary and secondary schools and other educational works of the District to provide tuition-free enrollment of students who possess potential for academic success and whose family income is at or below the federal poverty level. (District Chapter Act #187)

CA #180
CFA 3.15
FYP 2,C; 3,B
See 42GC, 5

6. The District of San Francisco provides financial incentives to Saint Mary's College and the elementary and secondary schools and other educational works in the District to provide financial assistance to students from families who otherwise would have no hope of enrolling in a Lasallian school or educational work. (District Chapter Act #187)

CA #180
CFA 3.15
FYP 2,C; 3,B
See 42GC, 5

7. The District educational institutions and works establish, if needed, appropriate remedial and compensatory programs for students receiving financial assistance described in B-6. (District Chapter Act #187)

CA #180
CFA 3.15
FYP 2,C; 3,B
See 42GC, 5

8. The District Leadership Team in collaboration with the District Council works with the Boards of Trustees and the administrators of Saint Mary's College and the elementary and secondary schools to develop programs that support academically qualified students who are financially unable to continue their education in or among the Lasallian schools of the District. (District Chapter Act #188)

CA #180
CFA 3.1
See R 14

9. The District will assist each educational work to establish ways in which Brothers and Partners can awaken a sense of social responsibility in all their students, especially the most privileged, help them to develop a greater respect for the poor as children of God, and encourage them to deepen their personal sense of responsibility for the needs of the poor.

CA #180
CFA 3.9-15

10. Saint Mary's College develops cooperative ventures which will increase participation with service to apostolates within the District and the International Institute especially in service to the economic poor.

CA #180
CFA 3.15
FYP 2,C; 3,B
See 42GC, 5

11. The District Leadership and Saint Mary's College collaborate on the establishment of a program for the continuing education and professional development of Brothers and Partners from developing countries. (District Chapter Act #182)

CA #180
CFA 3.15
FYP 2,C; 3,B
See 42GC, 5

12. The District Leadership and Saint Mary's College jointly develop a scholarship program for deserving and needy students from Lasallian schools in developing countries. (District Chapter Act #186)

CFA 3.25

13. The School of Education at Saint Mary's College and the District Leadership Team collaborate to develop a plan that would provide direct services in the areas of teacher and administrator development and outreach services to the Lasallian educational institutions and programs in the District of San Francisco. This plan includes the development and funding of a Lasallian outreach program and coordinator. (District Chapter Act #191)

See CA#180
CFA 3.15
FYP 2,C;3,B
See 42GC,5

14. Brother Visitor establishes funds to enable Brothers and Partners to create, develop and undertake programs and projects that respond to contemporary unmet educational needs of the poor in the District and throughout the Institute. An example of a project of this kind is the commitment by the District of \$25,000 over the next five years to fund Lasallian Fellowships for professors at Saint Mary's College to teach at institutions and in programs such as Christ the Teacher Institute, Nairobi, Kenya.

CA # 178
CFA 3.22-26
See R 17, 17a

15. District leadership continues appropriate, current programs and increases resources and opportunities for Brothers and Partners to deepen their understanding of and commitment to the Lasallian educational mission according to direction provided by the Shared Mission Task Force's findings and recommendations, the personal experience of Brothers and Partners in carrying out the Lasallian educational mission, and Tenth District Chapter legislation.

CA # 178
CFA 3.22-26
See R 17, 17a

16. The District Leadership collaborates with the various District educational institutions to provide opportunities for Brothers and Partners to work in other educational apostolates within the District and throughout the Institute. (District Chapter Act #183)

CFA 3.1

17. The District hosts a Lasallian Youth Conference during the summer, 1999, to promote the development of Lasallian youth within the District, the US/Toronto Region, and the International Institute.

CA #86
CFA 3.1

18. In collaboration with the Secondary Schools Administrators Association, Lasallian Education Corporation revises District policy guiding teacher selection and curriculum for religious studies in educational institutions of the District other than Saint Mary's College. It also expands the evaluation of the religious studies programs in the secondary schools to include the evaluation of campus ministry programs.

CA #179
CFA 3.1

19. Brother Visitor, in collaboration with the Brothers of the District, the District Council, and the District Chapter, brings to resolution the future of retreat ministry in the District, including the possible establishment of a retreat facility at Mont La Salle.

CFA 4.7

20. The Vocation Director and Associate Vocation Directors, in collaboration with the Vocation Coordinators, develop ways to involve Partners and parents in awakening vocations to religious life, especially to the Brothers.

See CA #178
CFA 3.22-23

21. The Lasallian Volunteer program continues to provide volunteers to at least three educational apostolates.

CFA 3.1

22. Every educational work designs and implements an annual assessment process to evaluate its Catholic and Lasallian character, as well as the effectiveness of its Lasallian mission. Likewise, the Boards of Trustees of the school corporations associated with the Lasallian Education Corporation develop policy that requires the CEO of each school, with the involvement of its entire educational community, to conduct such annual assessment.

CFA 3.20, 24-26

23. District leadership and the leadership of all educational works offer support and special assistance to respond to the needs of Partners and Brothers who are experiencing health issues such as unhealthy behaviors, addictions, negativity, depression, burnout and personal crisis.

14

C. Leadership and the Structure of Educational Works

- CFA 3.24-26*
1. The Tenth District Chapter of the District of San Francisco affirms the recent initiatives taken throughout the Institute to expand the participation of members of the Lasallian family in the decision-making processes related to the mission. The Chapter requests that the 43rd General Chapter continue such efforts. (District Chapter Act #193)
- See CA #157
CFA 3.1*
2. All existing elementary and secondary schools continue their operations under current legal structures or operating agreements.
- See CA #157
CFA 3.23*
3. The boards of trustees of the school corporations associated with the Lasallian Education Corporation enact and implement policies that strengthen (1) the Catholic and Lasallian character of their respective schools, (2) their relationship with the Lasallian Education Corporation, and (3) the governance and administrative leadership of their respective schools through the implementation of various models, systems or programs, such as, but not limited to, the Policy Governance Model.
- CFA 3.23*
4. The District forms a new association composed of board chairs and chief executive officers (presidents or principals) of the secondary schools to collaborate on common governance issues.
- CFA 3.19
FYP 3, L*
5. The Brother President of Saint Mary's College appoints qualified Brothers to positions of leadership when openings occur in such positions.
- CFA 3.20*
6. The Brother Visitor consults with the Members of the St. Mary's College of California Corporation and such others as he deems appropriate as to ways to strengthen the authority, responsibility and stewardship of the Corporation Members for the Lasallian and Catholic character of Saint Mary's College. (District Chapter Act #185)
- CFA 3.9-13*
7. The Brother Visitor directs the District Leadership Team to put into place appropriate strategies, processes, legal structures, and financial support systems that lead to the integration of the following apostolic works into the core District apostolates: Centro La Salle (Tijuana), Journey House (Pasadena), Lasallian Educational Opportunities (Oakland), La Salle Viet Nam House (San Jose), Vaugirard (San Francisco), and all new works for the poor. These works are eligible to receive financial support and consulting services from the District and also provide a growing number of opportunities for Brothers to serve the contemporary unmet educational needs of the poor.

See CA#178
CFA 3.20, 22-23
42GC, 49

8. The Benilde Trust supports programs to facilitate the development of Brothers and Partners for positions of leadership in Lasallian apostolates. This support includes scholarships to prepare prospective candidates for leadership roles.

D. Regional and Overseas Apostolates

The District of San Francisco:

- | | |
|----------------------------|--|
| <i>CFA 5.1
FYP 4,A</i> | 1. Maintains its identity in order to better serve the needs of the District, the Region and the International Institute. |
| <i>CFA 5.1
FYP 4,A</i> | 2. As a member of the U.S./Toronto Region, continues to support regional activities and programs. |
| <i>CFA 5.3</i> | 3. Assists the District of New Orleans/Santa Fe to become self-sufficient in development of apostolates, personnel and management. |
| <i>CFA 5.3
FYP 4,B</i> | 3. Continues and intensifies its association with the Pacific Asia Regional Conference by providing consulting services, personnel, and financial support to PARC, i.e., District of Australia, District of Colombo, District of Viet Nam, Sub-District of Pakistan, Delegation of India. The District also offers assistance to other sectors of the Institute. |
| <i>CFA 5.3</i> | 4. Provides financial consulting services and financial support to Christ the Teacher Institute of St. Mary's University, Winona, Minnesota, in Nairobi, Kenya, Africa |
| <i>CFA 5.3
FYP 4,B</i> | 5. Continues to provide financial support, consulting services and personnel to the Lwanga District of Africa. |

E. Stewardship

See CA #160
CFA 3.1, 11
FYP 5,D

1. The District continues to set annual service of the poor funding at a minimum of 30% of the Benilde Religious and Charitable Trust operating budget to assist all elementary and secondary schools and Saint Mary’s College.

CA #172
CFA 3.1, 11

2. The District continues to adhere to perpetuity as the fundamental principle underlying the investment policies for the De La Salle Institute portfolio and the Benilde Religious and Charitable Trust portfolio.

CA #168
CFA 4.2-4
FYP 5,E

3. The District continues to provide for the retirement and health care needs of the Brothers in accordance with Extraordinary District Chapter Act #168, approved in 1993.

CFA 3.1
FYP 5, I,J

4. The District continues to provide support services to secondary schools and other core apostolic works.

CA # 180
CFA 3.9-3.18

5. While still adhering to the principle of perpetuity and respecting the percentage of budget allotted to service of the poor funding for the elementary and secondary schools and Saint Mary’s College, De La Salle Institute requests the trustees of the Benilde Religious and Charitable Trust to provide funding as needed for the establishment and continuance of new educational works for the poor as provided for in this *Action Plan*.

CA = Chapter Act
CFA = “Context for Action (with paragraph #)
FYP = Four Year Plan (with Focus Area and Goal)
42GC = 42nd General Chapter (with proposition #)
CBCCT = District of San Francisco Christian Brothers Charitable Trust
R = The Rule